5: Kemp E-4, 5 (1926-1933)1935
EF6 Serbs EF6
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be divided into something like natural diseases and supernatural ones. The latter are called *vila* diseases, 'treacherous' (*neverne*) diseases, and diseases 'put on' (*nametnute*) by magic or the evil eye.

If one goes outside at night in an evil hour, or makes water at night in an unclean place (he should as a safeguard spit first three times) and after he fall ill, he is said to have come upon evil (*uradisal*). The cure at Libjahovo is to wash him with unbroken water and throw the water outside the house saying: 'From the dung heap you came, to the dunghill return, gentle and honied ones.' Or else let the unfortunate man take a cake smeared with honey and put it on the place where he thinks that he caught the disease to *appease the* '*urama*'.[1] Such offerings are to be made should one urinate under an old rose bush or any other tree, and afterwards be troubled by pains in the back and head and legs. In the Nišava district for this kind of disease (*ogradisanje*), the woman doctor (*bajalica*) sprinkles the place with sherbet on a sprig of hyssop, and at the same time beseeches those who have sent the illness to remove it *in return for this rich gift*.[2] Honey or honey water is the usual libation, and honey is one of the traditional offerings to the *vile*.

Namera is used rather in the same sense, as well as to signify an ill-wished misfortune or an evil eye. Diagnosis of these diseases can be made from the clothes worn by the patient when he caught it, or by bringing certain things—flowers, nails, horseshoes, a glass of wine, water, salt, and food—either to the spot in question or to trees commonly associated with spirits, such as roses, blackthorns, willows, etc. A prayer is generally addressed to the spirits or to the tree. It is common to leave the offerings over night, and if the next day they have been in any way disturbed, a leaf fallen into the wine or what not, it is clear that the man has been enchanted. The offerings can serve afterwards as a medicine.

Distinguished from ill-wishing and spell casting in the

[1] Cf. S.E.Z. xm, p. 445; Sb.N.U. (1926), p. 162; Gl.Z.M. p. 587.
[2] V. M. Nikolić, *Iz Lužnice i Nišave* (1910), p. 278.